136 several different spots, and it is not impossible that the species
[172] bred today in the Ahaggar is of African origin. Bones of the species are found in the Neolithic layers of the Sahara.

137 At the present time there is a death struggle between the goats
233 and trees in the Ahaggar. The goat itself is capable of browsing
185 the lower branches and destroying them, thanks to its agility. The Tuareg do the rest when pasture is scarce, by felling the main branches to put them within the reach of the animals. And so, in a relatively short time, trees, and the tahla (Acacia sp.) in par-particular, will be only a memory in the Ahaggar. Nothing has

[418 326 172]

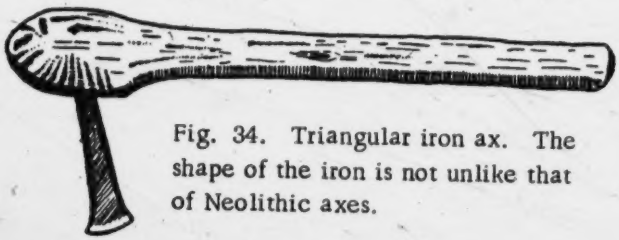

Fig. 34. Triangular iron ax. The shape of the iron is not unlike that of Neolithic axes.

been done by the French administration in the Ahaggar to protect the trees, when it would be sufficient to close some valleys for several years, while taking into account the needs of the shepherds. Measures of this kind have been taken in the environs of Goundam and have given very good results.

132 Prolonged dryness which causes a lack of pasture often puts
233 goat raising in difficulties. The birth rate is stopped short, and mortality may result to such a great extent that the number of animals sometimes falls to one fifth. Then many years are needed to build up the flocks, granting, of course, the arrival of favorable rains.

232 The careless and fatalistic Iḥaggaren do not even try to step up breeding by buying sires in Adrar or in Aïr. They let their weak flocks reconstitute themselves by their own means, which
[272] sometimes requires many years. In case of an overabundance of births, they limit the number of animals, for they are well aware

1: Lhote--114 E-5 (1929-1940) 1944 MS25 Tuareg MS25

423 When pasture is scarce as the result of a long dry period, an
621 understanding is reached between the different tribal chiefs, and
311 one of them may authorize the other's tribe to come nomadize on his territory, on the condition, of course, that they not do any damage, mutilate the trees, or engage in hunting.

185 When a region has been abundantly favored by rain, the amrar
423 decrees the land forbidden -- ganent. No one can go there, in-
621 cluding the people of the tribe. This measure is designed to protect
311 young growths from the teeth of the animals and let the pasture grow to maturity. A few weeks later the interdiction is raised, the land is free, and anyone, without distinction, may profit from it, always conforming, of course, to the jurisdiction /sic/ concerning the protection of trees and to the hunting interdiction.

423 Animals straying on the land of a neighboring tribe are /256/
621 returned to their owners without the intervention of any sanction.
685 But when a flock is surprised on ganent land, the owner is fined one head of livestock -- one goat if it is a flock of goats, one sheep if it is a flock of sheep, one camel if it is a herd of camels.

[185] A branch cut by a member of a neighboring tribe entails a fine of one goat or one sheep. This rule is not often applied, however, for the Tuareg have little respect for the protection of trees.

/257/

Chapter 7

Care of the Body and Bodily Habits

515 Cleanliness and care of the body. -- In a country where water is scarce, it is natural that the people are not inclined to wash every day. The Tuareg, through living in the desert far from wells, have lost the habit of washing themselves. It is not that they despise

edible, and considering also that there is a very fine palm at Abalessa (which could become a splendid oasis since there is no lack of water), one may ask if the creation of an oasis of palms in the Ahaggar might not be tried with success. But the Ahl Azzi and all the inhabitants of the Tidikelt, who live entirely on the sale of their dates to the Tuareg, have persuaded

Haratine Gourbi at Ideles
(Koudia)

the latter to the contrary, that the climate of their country is not suited to growing palms. Besides, the Ahaggar do not in the least wish to undertake plantations from which one could expect no profit for several years, and they prefer to stay with growing wheat, barley, and bechna, which pay at once.

The Amenokal Moussa ag Amastane, realizing that the era of raids will soon be ended forever, sees that it will be necessary to demand from the soil the means of subsistence which raids formerly procured. So he has announced his intention of having a foggara dug at "Endid" and of having gardens made there, and his example will very probably be followed. This is an undertaking which will certainly be encouraged and supported, and which shows the slow evolution which is beginning to take place among the Tuareg, in the best interests of peace and civilization.